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ment of the genitive and dative cases, and in the large use of the results of the study of the papyri and comparative grammar.

Much emphasis is laid on the fact that the genitive and dative are composite cases, the genitive including the uses of the ablative, the dative the uses of the locative and instrumental, which they have absorbed. Bearing this fact in mind the student will not only better understand the uses of these cases, but will find the use of prepositions much less perplexing. The second difference between this and other grammars, namely the use of comparative grammar for the purpose of illustration, is very marked, and it may be a question in how far this is valuable. For comparative grammar is a study not often pursued in college and seminary. In the condensed form in which the illustrations from Sanskrit, Zend, Armenian, Gothic, German, Anglo-Saxon, etc., necessarily appear in a short grammar the illustrations may often confuse the student unless he has a wide enough knowledge of comparative grammar to understand them. From the use of this grammar by a teacher who should supplement it by explanation and illustration it might well happen that a student would have his interest in comparative grammar awakened and thus be led to acquire a wider knowledge of languages in general and so a better knowledge of Greek in particular.

Several simple typographical errors have been noted. I cannot find in Burton's *Moods and Tenses* the statement credited to it, p. 156, sec. 10.

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**Biblical Criticism and Modern Thought;** or, The Place of the Old Testament Documents in the Life of Today. By W. G. JORDAN. Edinburgh: Clark; New York: Scribners, 1909. Pp. xi+317. \$3.00.

The nucleus of this book is a series of nine lectures addressed to the Theological Alumni Association of Queen's University, Canada, in connection with the author's appointment to the Chancellor's Lectureship. These lectures are supplemented by some other previously published addresses and papers which treat of the same general theme. The book is accordingly addressed primarily to ministers and intelligent laymen and its purpose is to recommend the commonly accepted results of criticism to this class of readers. Professor Jordan sees in criticism a mediating agency between the old rationalism on the one hand and the old orthodoxy on the other. The book is thus apologetic in its purpose. The ground traversed is familiar to all professional students of the Old Testament

and nothing very new or original from their point of view is to be found in Professor Jordan's discussions. What is required, however, in a work of this character, is thorough familiarity with the processes and results of contemporary scholarship, and this demand is amply satisfied.

The book appears to fall into four main divisions, though these are not marked off by the author himself. (1) There are two introductory chapters on "The Present Outlook for Old Testament Interpretation" and "The Old Testament as a Problem." In these chapters the historical method of interpretation is vindicated and the view of the Bible as a literature rather than as a canon is advanced. The problem of the Old Testament is to understand it as a literature on the background of general Semitic thought and culture. This naturally leads to (2) four chapters on "Archaeology and Criticism," "Assyriology and the Old Testament," and "Babylon and the Bible" (two chapters). In this section Professor Jordan shows how the great discoveries of the last half-century in the Semitic Orient have influenced our views of the Bible. On the one hand the critical reconstructions are defended against the attacks of such archaeologists as Sayce and Pinches, and on the other hand the originality of the Old Testament religion is maintained against the pan-Babylonians, such as Delitzsch and Winckler. (3) In the third main division, which treats of "Early Hebrew Religion," "Struggles and Survivals," "Historical Development," and "The Significance of the Documentary Theory (of the Pentateuch)," the general thesis is maintained that, while the form of Hebrew religion is in many respects the same as that of contemporary peoples, the essence is different (illustrated at length out of the first chapters of Genesis). (4) The last four chapters on "Criticism and Theology," "Criticism and the Preacher," "Modern Interpretation of Ancient Stories," and "The Message of the Prophets," are devoted to a discussion of some of the practical consequences of the modern view of the Old Testament.

The spirit of the whole book is constructive. Professor Jordan frankly confesses that positive reconstruction must work its way through a preliminary stage of negative conclusions, but the real temper of the book is voiced in the interesting personal confession that "all through this book there has been with me the twofold conviction that there is something creative, that is, divine, in the movement of Hebrew history and the growth of the Israelitish religion and that this divine element is most clearly seen when we, as a result of a critical examination of the documents, watch this distinctive faith fighting its way through all kinds of hindering circumstances and mutual entanglements" (p. 157).

On two points a word of criticism may be allowed. The chapter

on "Criticism and Theology" is mainly a defense of criticism against Professor Orr's charge of antismaturalism. But this is not just what was to be expected in view of the statement a few pages preceding that the great mass of historical material accumulated by criticism "will finally have a powerful influence on the study of the New Testament and on the reconstruction of Christian Theology" (p. 213). It is just this connection between Old Testament criticism and Christian theology that many people instinctively feel and fear. For example, one of the corner-stones of the traditional Christian theology is the doctrine of the fall of man in Adam and the exegetical basis of this has been the combination of the first chapters of Genesis with Paul. If the modern criticism of Genesis is accepted, this doctrine must be revised, but nothing is said as to this or similar topics under the caption "Criticism and Theology." The discussion of the supernatural is an exceedingly important *preliminary* discussion to a chapter on "Criticism and Theology," but even here it seems to the present reviewer that Professor Jordan hardly passes beyond the plea of "not guilty" as against Professor Orr's charge. Again in the chapter on "Modern Interpretation of Ancient Stories" Professor Jordan is quite clear as to the scientific impropriety of treating these stories in the pulpit in the way in which they have usually been treated. But is he so clear as to the homiletical gain from the modern view of these patriarchal narratives? The fact is, such stories as the Tower of Babel and Abraham's Sacrifice of Isaac (the latter in itself one of the most marvelous of them all in its literary power and religious-historical interest) present very serious difficulties for pulpit use.

The review of Orr's book quoted on p. 288 as from the *Expository Times* is really from the *American Journal of Theology* for October, 1906.

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